

➤ HEBRAICA. ➤

VOL. I.

APRIL, 1884.

NO. 2.

A PHŒNICIAN INSCRIPTION IN NEW YORK.

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The most important of the Phœnician inscriptions in the di Cesnola collection, in New York, like most of the others on marble in the same collection, came from a temple on a tongue of land between the salines and the sea, south-west of the modern Marina or Scala of Larnaca. The temple was dedicated, as appears from the inscriptions, to a deity named Eshmun-Melqarth, or Esculapius-Hercules; probably identical with the Greek Palæmon or the Roman Portumnus or Portumus. Not far away was a temple to Artemis Paralia, or Diana of the sea-shore, which may call to mind the story of Iphigenia as priestess of Artemis among the Taurians. The date of this inscription, like that of most of the rest, is in the fourth century B. C. This inscription has been published before, but always imperfectly or incorrectly, by Rödiger in *Monatsbericht der Königlich Preussischen Akademie der Wissenschaften zu Berlin*, for May, 1870; by Schröder in same for May, 1872; and by Renan in *Corpus Inscriptionum Semiticarum*. It originally consisted of eight lines; and almost all the *lacunæ* may easily be filled. The following is its transliteration in Hebrew letters, putting letters supplied in brackets:

בשנת...למלך פמייתן
מלך כתי ואדיל בן
[מל]כיתן מלך כתי ו
ואדיל מנחת " אז אש
יתן ויטנא עבד אל[?]
עבדמלקרת בן [עבד]
[רשף לאדני לווארן]
אשמןמלקרת

In English: "In the year of king Pumiathon king of Citium and Idalium, son of Melekyathon king of Citium and Idalium, these [are] two offerings which the god's (?) servant 'Ebedmelqarth son of ['Ebed-] Resheph gave and dedicated to his Lord, to the Lord Eshmun-Melqarth."

The first line is supplied from the matter of other inscriptions and the neces-

sity of the case; and the supplied matter is justified by the few strokes which remain of the letters of that line. The other matter to be supplied is obvious, till we come to the end of line five. At first the **א** appeared to be the last letter of the line, and the natural supply suggested was **רני**, making the word mean "of his (or, my) Lord." But a **ל** is there, plainly; which requires, apparently, **אלן** or **אלנם** or **אלה**; either of which is good in Phœnician; but the middle one of the three would be plural. In the last line there was room for the common close of such inscriptions; and it may have been there. It would be **יכרך** "May he bless." The word supplied at the end of line six may be said to be uncertain; but it was some word of composition with the following **שך** [ר]. This last word, alone, is an epithet of Apollo. Several different words enter into composition with it to form proper names. It is, perhaps, unnecessary to add here that ' is a suffix of the third person in Phœnician, as well as of the first. The tenor of this inscription, standing by itself, may make it doubtful whether it is to be considered first person or third; but test cases of the sort show it generally to be of the third; and as such it gives the better sense here.

Concerning the first line, I have observed that the day and month are not uniformly given, in addition to the year of the sovereign's reign, when the inscription (as here) records the offering of a private person. There was evidently no room for the day and the month in the line; while as above supplied, the number of letters tallies well with that of the other lines severally.

THE PSALMS WITH THEIR SUPERSCRPTIONS, Including Kind of Poem, Author, and Musical Directions, with some remarks on these.

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BOOK I.

No. of Ps.	Kind.	Author.	Musical Directions.
Pss. 1. and 2.	No notes.		
Ps. 3.	מוֹזְמוֹר	לְדָוִד	סִלְהָ * (9—3, 5, 9.)
" 4.	"	"	" (9—3, 5.)
" 5.	"	"	לְמִנְצָח
" 6.	"	"	אֶל־הַנְּחִילֹת
" 7.	שְׁגִיֹן	"	בְּנִינִת עַל־הַשְּׁמִינִית
" 8.	מוֹזְמוֹר	"	סִלְהָ (18—6.)
" 9.	"	"	עַל־הַגִּתִּית
" 10.	No notes.	"	עַל־מוֹת לִבֵּן " (21—17, 21.)
" 11.	"	"	"
" 12.	מוֹזְמוֹר	"	עַל־הַשְּׁמִינִית
" 13.	"	"	"
" 14.	"	"	"
" 15.	"	"	"

* The figures give No. of verses in Ps. and verses that end with סִלְהָ.

No. of Ps.	Kind.	Author.	Musical Directions.
Ps. 16.	מכתם	לדוד	
" 17.	תפלה	"	
" 18.	"	"	למנצח
" 19.	מזמור	"	"
" 20.	"	"	"
" 21.	"	"	סלה (10-4.)
" 22.	"	"	" (14-3.)
" 23.	"	"	על-אילת השחר
" 24.	"	"	"
" 25.	"	"	" (10-6, 10.)
" 26.	"	"	
" 27.	"	"	
" 28.	"	"	
" 29.	"	"	
" 30.	"	"	(שיר חֲנֻכַּת הַבַּיִת)
" 31.	"	"	"
" 32.	משכיל	"	" (11-4, 5, 7.)
" 33.	"	"	
" 34.	"	"	
" 35.	"	"	
" 36.	"	"	"
" 37.	"	"	
" 38.	מזמור	"	לחזביר
" 39.	"	"	לדיתון
" 40.	"	"	"
" 41.	"	"	"

BOOK II.

Ps. 42. }	לבני-קרח	למנצח	
" 43. }	משכיל		
" 44.	"	"	"
" 45.	"	"	סלה (27-9.)
" 46.	"	"	על-ששנים
" 47.	מזמור	"	על-עלמות שיר (12-4, 8, 12.)
" 48.	"	"	" (10-4.)
" 49.	"	"	" (15-9.)
" 50.	"	"	" (21-14, 16.)
" 51.	"	"	" (23-6.)
" 52.	משכיל	"	"
" 53.	"	"	" (11-5, 7.)
" 54.	"	"	על-מחלת
" 55.	"	"	בנגינת (9-5.)
" 56.	מכתם	"	בנגינת (24-8, 20.)
" 57.	"	"	על-יונת אלם רחקים
" 58.	"	"	אל-תשחת סלה (12-4, 7.)
" 59.	"	"	אל-תשחת
" 60.	"	"	אל-תשחת (18-6, 14.)
" 61.	ללמד	"	על-שושן ערות (14-6.)
		"	על-נגינת (9-5.)

No. of Ps.	Kind.	Author.	Musical Directions.	
Ps. 62.	מזמור	לדוד	למנצח	סלה על-ידותון (13-5, 9.)
" 63.	"	"	"	
" 64.	"	"	"	
" 65.	"	שיר	"	
" 66.	"	"	"	" (20-4, 7, 15.)
" 67.	"	"	"	בנגינת " (8-2, 6.)
" 68.	"	"	"	" (36-8, 20, 33.)
" 69.	"	"	"	על-שושנים
" 70.	"	"	"	להזכיר
" 71.	"	"	"	
" 72.	"	לשלמה	"	

BOOK III.

Ps. 73.	מזמור	לאסף		
" 74.	משכיל	"		
" 75.	מזמור	שיר	למנצח	סלה (11-4.)
" 76.	"	"	"	" (13-4, 10.)
" 77.	"	"	"	בנגינת " (21-4, 10, 16.)
" 78.	משכיל	"	"	על-ידותון
" 79.	מזמור	"	"	
" 80.	"	"	"	אל-ששנים עדות
" 81.	"	"	"	על-הגתית " (17-8.)
" 82.	"	"	"	" (8-2.)
" 83.	"	שיר	"	" (19-9.)
" 84.	"	לבני-קרח	"	על-הגתית " (13-5, 9.)
" 85.	"	"	"	" (14-3.)
" 86.	תפלה	לדוד	"	
" 87.	לבני-קרח שיר מזמור	"	"	" (7-3, 6.)
" 88.	{ משכיל	להימן	על-מחלת לענות	{ " (19-8, 11.)
" 89.	משכיל	לאיתן	סלה	(53-5, 38, 46, 49.)

BOOK IV.

Ps. 90.	תפלה	למישה		
" 91.	No notes.			
" 92.	מזמור	שיר		ליום השבת
" 93-97.	No notes.			
" 98.	מזמור			
" 99.	No notes.			
" 100.	לתודה	מזמור		
" 101.	מזמור	לדוד		
" 102.	תפלה			
" 103.		לדוד		
" 104-106.	No notes.			

BOOK V.

Ps. 107.	No notes.		
" 108.	לדוד שיר מזמור		
" 109.	מזמור	"	למנצח

No. of Ps.	Kind.	Author.	Musical Directions.
Ps. 110.	מזמור	לדוד	
" 111—119.	No notes.		
" 120.	שיר המעלות		
" 121.	שיר המעלות		
" 122—134.	שיר המעלות		
" (122, 124, 131, 133.)	לדוד		
" (127.)	לשלמה		
" 135—137.	No notes.		
" 138.		לדוד	
" 139.	מזמור	"	למנצח
" 140.	"	"	"
" 141.	"	"	סלה (14-4, 6, 9.)
" 142.	משכיל	"	
" 143.	מזמור	"	סלה (12-6.)
" 144.	"	"	
" 145.	תהלה	"	
" 146—150.	No notes.		

Let me call attention to some of the facts presented in this table. And first it will be noticed that in Book I., containing forty-one psalms, the term **משכיל** occurs but once, **תפלה** once, **מכתם** once, **שגיון** once, (the only time in the whole collection) while **מזמור** occurs twenty-two times. But four of these psalms are without any notes, and these only are anonymous, the other thirty-seven being ascribed to David. **למנצח** is prefixed to nineteen. Other notes are prefixed to nine, indicating the time, instrument, kind of voices or occasion to which the psalm was adapted. The term **סלה** occurs in eight.

In the 2nd Book, containing thirty psalms (counting the 42nd and 43rd as one) the first three are termed **משכיל**, the next not named (except the term **שיר**), the next five termed **מזמור**, the next four **משכיל**, then five **מכתם**, one not named, then seven **מזמור** or **שיר מזמור**, the last four not named.

The first seven are ascribed to the sons of Korah, the next to Asaph, and the rest to David except the last to Solomon (?) and three anonymous.

למנצח is prefixed to all but five. Fifteen have other notes prefixed indicating the tune, &c.

The term **סלה** occurs in seventeen of the thirty.

In the 3rd Book, containing seventeen psalms, the term **מזמור** occurs twelve times, **תפלה** once, **משכיל** three times and once in the double title of the 88th psalm. The first eleven are ascribed to Asaph, then two to the sons of Korah, one to David, two more to the sons of Korah, and the last to Ethan. None are anonymous. **למנצח** is prefixed to eight. Seven have other notes indicating tune, &c. The term **סלה** occurs in eleven.

In the 4th Book, containing seventeen psalms, the term **תפלה** is given to two, **מזמור** to four, while eleven are not named. One is ascribed to Moses, two to David and the rest are anonymous. No other musical directions occur.

In the 5th Book, containing forty-four psalms, the term **מזמור** is given to seven, **משכיל** to one, **תהלה** to one **שיר המעלות** to fifteen, the remaining twenty not named. Fifteen are ascribed to David, (three of these occurring together in one group, and eight in another), and one to Solomon. The other twenty-eight are

anonymous. **למנצח** is only prefixed to three, and **סלה** occurs in but two, no other musical notes appear.

Now it will be observed that in the 4th and 5th Books, containing fifty-one psalms, there are no directions for the choir whatever except with four psalms, and these are Davidic. While of the first eighty-nine psalms sixty-five have such directions. If, as is claimed by some, the collection of psalms was especially arranged for the Second Temple, why do we not find the most choice notes with the later psalms?

The way in which they occur clearly indicates a more elaborate service of song with the former Temple. And this corroborates the statements found in Chronicles.

It seems certain that these "notes" were not added by some late editor, but have been retained as they were found with the various psalms when they were put in their present form.

The occurrence of "notes" with only the four psalms in the 4th and 5th Books, tends to confirm the genuineness of their ascription to David. And the fact that there are some of David's writing in the later Books renders it probable that all ascribed to him were written by him. Of course internal proof may contradict this probability.

The question then arises: How is it that we find Davidic psalms in the last Book? And this suggests the future question: When were the psalms arranged in the five Books as we have them? There are different answers to this question. One view is that the 1st Book was collected about the time of David, the second in the days of Hezekiah, when the collector thought he had all the Davidic psalms, the 3rd probably in the days of Josiah, and the 4th and 5th after the Exile. But the question arises: How were Davidic psalms preserved (especially if unknown), during nearly 600 years, apart from the book or books of Psalms? The reply by some is that these are not David's writings. This reply, however, is only necessitated by the theory of gradual collection. Others say there was no attempt to produce a collection for the Temple service till after the Exile, and then the collection was made from earlier smaller collections. The musical notes, however, point clearly to the service of the first Temple.

Taking into consideration all the facts, is there no more in favor of the view that the psalms were put in their present form and divisions, near the close of the period of the production of the Psalms, and that the collector rearranged collections used in the first Temple and added psalms not before collected! In favor of this view could be urged the classification according to author, kind of psalm, use of the Divine name, and chronology. Whatever view is taken, it is evident that no one principle of classification has been followed.

Without entering into a discussion of the manner of collecting and arranging, I would especially urge the proof furnished by the "choir notes" that the use of the psalms prevailed in the first Temple. And this fact may further help us in determining to what extent the Hebrew writings generally were collected, and in what esteem they were held before the Exile.

I would call attention to the figures in the table with the word **סלה**, which show the number of verses in the psalm and the verses which end with **סלה**. It will be observed that in four psalms the term appears at the end of the psalm. Will its position help us to determine whether it means "to rest" or "repeat" or "let the instruments strike up," "let the song rise higher," or disprove all of

these meanings? In no psalm does it occur more than three times except in the eighty-ninth, where it occurs four times. One certain thing about it is that it is so ancient that nothing certain can be determined as to its significance.

CONTRIBUTIONS TO HEBREW AND ASSYRIAN PHILOLOGY.

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1. שָׁכִי = *the cock*. This is the Rabbinical explanation of Job xxxviii., 36, which Delitzsch in his excellent commentary on Job, p. 468, adopts in preference to any other. He derives the name from סָכַח = discern, see, hence "the morning-seer." The Arabic word תִּכְי thukhai = cock connects, says Delitzsch, rather with the root שָׁכַח = *to be strong*, reminding of גִּבּוֹר = man, another Rabbinical (and Syrian) name for cock. As to the latter, I do not venture to bring in the Hindoo name תִּכְי 1 Kgs. x., 22 = peacock for comparison. But it is remarkable that the word *sikkim* שִׁכִּים occurs in the *Izdubar legends*. In Smith's Chaldean Account of Genesis p. 184, the 12th and 13th line of the first fragment is given thus: "The spirits of Erech Suburi turned to *Sikkim* and went out in companies." This corresponds to the preceding verse: "The gods turned to flies and flew away in droves." In Sayce's second edition of Smith's Genesis, however, I find on p. 193 the word *sikkim* (which Fr. Delitzsch has also in his German edition) translated with *cocks*.

That the שָׁכִים "the spirits" stood in close relation to cocks in Oriental and Occidental mythology, is known to all those versed in the subject. The Rabbis, see Talmud Berachoth 6^a and 7^a, believe the spirits had cock's legs and their presence could be ascertained through cocks.

2. יוֹן שָׁרִי Ps. L., 11, corresponding to the preceding יוֹנוֹת הָרִים, is translated all that moves about, roams on the fields. A Rabbinical tradition in Midrash Rabba Leviticus Par. XXII. takes יוֹן as a *gigantic bird*, large enough to obscure the sun by its wings, which occupies the same position among the birds as the *Leviathan* among the fishes and the *Behemoth* among the wild beasts. That the יוֹנוֹת and בְּהֵמוֹת are mythical animals, and *not* the common Crocodile and the Walrus, would have been admitted long ago but for the theological bias prevailing in Biblical philology. A striking parallel to the *Leviathan* of Job and the Psalmist is offered in the Crocodile *Maco* son of Set of the Egyptian Ritual of the Dead XXXI. and XXXII. (quoted in Lenormant's Chaldean Magic p. 97) and in the Dragon *Tihamat*, the *scaly* monster רֶהַב with which Bel Marduk fights at the time of the creation. The Egyptian derivation of *Behemoth* was exploded long ago, but our conservative professors of Hebrew still adhere to it as to any other dogma. Let one read the description of the *Leviathan* in Job and that of *Midgard's worm* in Norse Mythology (Anderson p. 99) and he will perhaps find the poetry to come nearer the truth than reality does. But to return to our mythical giant-bird *Ziz*—יוֹן, I think it is the same mentioned in Assyrian Mythology as the divine bird *Zu* (cf. Sayce ed. of Smith's Chaldean Genesis p. 122 f. where this storm-bird *Zu* is identified with the Arabian Roc and the Chinese storm-bird "which in flying obscures the sun"). About this divine bird *Zu* we are told that

"he went out as the god Ungal Turda to a remote mountain far away from all habitation to become a storm-bird (see Lenormant's *Magic*, Germ. ed. p. 128), and the story reminds one vividly of the Persian *Simurgh* [and the bird *Kamek*, (probably *Simurgh* the correct reading *Spiegel Eran. Alterthumsk.* III. p. 561), which also "obscures the sun with its wings"]. The *Simurgh* or "giant-bird" is, like *Zu*, endowed with the miraculous powers of restoring life and health, and many of the Oriental and Occidental legends about life-restoring powers possessed by great magicians like *Virgil*, *Faust*, *Maimonides*, *Theophrastus* can be traced back to the *Zu-Simurgh* legend. I refer here to H. Petermann's "Reisen im Orient II. 106-109, *Legends of the Mandeans*," which collection of folk tales seems to have escaped the notice of C. R. Conder in his recent most instructive work on *Heth and Moab* in his treatment of the *Zir* (Sal) legends on pp. 356-362. There can be little doubt, also, that the Rabbinical legend of the big egg of Bar Yochni כֵּצֶת בַּר יֹכְנִי which in breaking inundated sixty cities and felled three hundred cedar trees (*Bechoroth* 57^b) belongs to the same class. Compare Hygrin's Fables 197 "The Egg of Venus" (*Davkina* = יֹכְנִי ?).

In what connection this bird *Zu* stands to the nest of precious stones "in the forest of the Gods," mentioned in table IX. of the *Izdubar* legend, I do not venture to express any opinion, but that the *Cherub* in *Ezekiel* xxviii. "the bird on the mountain of the gods who walks in the midst of stones of fire and all kinds of precious stones" must also be reckoned among this class of mythical storm-birds is certain (see *Cheyne Isa.* I., 36-37 and II., 272 f.). The son and the kindred spirits of the god *Ungal Turda* or *Zu*, and of *Marduk* were, indeed, the guardians of the precious stones in the bowels of the earth.

The relation of the *Prometheus* legend to the *Zu* bird and his wife "the goddess of perfumes," Sayce has hinted at in his *Babylonian Literature* p. 40.

3. הָאָה and הֵי־רֹדֶר are generally explained as simple interjections for which a derivation is deemed unnecessary. A deeper examination into such words has, however, disclosed the fact that these, too, were originally regularly articulated words, and this rule applies to our two words as well. They were originally used as exclamations of woe at the mourning over *Tammuz* (= *Adonis*) and the full words were: הָאָה הֵי־רֹדֶר "Woe oh brother! Woe oh friend!" Thus the passage in *Jer.* xxii., 18 has been happily explained by the weeping of *Ishar* and *Kharimat* over the dead *Tammuz* their husband and brother (*Chaldean Genesis* p. 246 f.), and these lively airs gradually became popular exclamations. Compare the exact parallel offered by the Egyptian *Maneros* and the Phœnician *Ailinos* (אֵילִינוּ) song derived from the lamentations of *Isis* and *Nephthys* over *Osiris* and from the *Adonis* festivals in Greece.

4. Many *Cabbalistic* ideas can now be directly traced back to *Chaldea*, as e. g. the קִלְפֹּת, the evil incrustations of impure and malign spirits which can be dispelled by magic spells of holy names (see *Delitzsch's Chaldean Genesis* p. 295 and *Lenormant's Chaldean Magic*, Germ. ed. p. 75); the warding off of evil by holy things (idols) placed at the entrance of houses, the exact parallel to *Bible texts* put at the Jewish door posts מְזוֹזָה, and magic texts with knots fastened to the body or garments like the *phylacteries* (תַּפְּלִין וּקְמִיעוֹת) and the knots of the fringes of צִיצִית (compare *Lenormant's Magic and Sorcery* p. 45 f.). Even the sacred name with its magical powers is already a secret of the god *Hea* or *Maruduk* whose weapon of fifty heads, the murderous weapon of *Anu*, the god of heaven,

"the bow of lightning" with which Anu, or he, dispels the evil spirits, the sun of "fifty faces" annihilates all hostile powers, (Chaldean Genesis p. 86 f). He communicated the names of the *fifty gods* to men in order to exorcise the demoniacal powers (eodem p. 79).

5. The word אָמֵן used in oaths, appears from the Assyrian to have been a real incantation or invocation, and not merely an assertion like "yes" or "true." And this throws a certain light on the *Amen, Amen* which the woman tried for jealousy had to speak at the ordeal (Num. v., 22). To the custom of drinking charmed water as a trial compare the modern practice of the Arabs in Conder's *Heth and Moab*, p. 343, and the old Chaldean or Accadian practice, Lenormant's *Magic*, p. 72.

6. A parallel to the angels which pull the sun along the heavens in his going in and out mentioned in Midrash Yalkut to Ps. xix. is found in Lenormant's *Chalddäische Magic* p. 187.

7. The name Zikkurat זִכְרֹת for pyramidal towers in Assyria and Babylonia offers, I think, the explanation of the Biblical זִכְרָה the pyramidal form of the smoke of the incense on the altar. It is perhaps not going too far to derive the word זִכָּר = record, like שֵׁם = name from שָׁמַיָא = high place, and זָכָר = prominence, in which sense the word זִכְרוֹתָא "head of Jordan," "head of Euphrates," occurs in the Talmud, and not from progeny which preserves the "memory" זָכָר or זָכוֹר, the male.

8. I close with the question whether the Assyrian word *Surubat* = might, in Smith's History of Sennacherib, offers a clue to the curious name *Sarbath Sarbani El*, under which title the Maccabean history has come down to us according to the words of Origen?

CONTRIBUTIONS TO HEBREW SYNONYMY.

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II.

חִזְקָה, חֵזֶק, חֵיל, עֹז, כֹּחַ, גְּבוּרָה, אֹזֶן.

We encounter here a group of synonymes expressing the general notion of power. To discriminate them sharply from one another is not easy. The Hebrew writers themselves did not always mark the distinctions accurately, for we often find them using one or another with no apparent reason for the choice. Nor in general have these distinctions been noted in ancient translations. With the exception of כֹּחַ, which the Septuagint almost invariably renders *ισχύς*, no fixed rules seem to have been observed in translating these words into either Greek or Latin. Perhaps it would be unreasonable to expect accurate discriminations in an ancient tongue, since even in modern languages the corresponding terms are continually blending in signification and interchanging in usage.

אֹזֶן, from the unused radical אָזֵן which means primarily to breathe, derives its meaning of power from the hard breathing, the panting, occasioned by the expenditure of power, by that which is done *anhelatus ictibus*. This meaning

appears clearly in אָן, the working one's self weary, hence fatigue, trouble, sorrow. From the supposed analogy of newly broken land yielding its richest strength to the first crop, אָן became a poetical designation of procreative force and its first fruits, Gen. XLIX., 3. The signification of power develops in אָן, as in אָן, the further signification of substance, riches,—that which is obtained by the exertion of power; in the same manner the German "Vermögen" designates both ability and property.

In גְּבוּרָה the conception of power springs from the primary reference of its root גָּבַר to the act of binding, making fast, compressing, which is also the sense of the Arab. جَبَر. Like אָן it points to the outward manifestation of power rather than to its inward possession. גְּבוּרָה differs from אָן, however, in that while the latter looks more to the exercise of physical or personal strength (Job XL., 16, Isa. XL., 29), the former looks to the putting forth of power in its largest sense. But גְּבוּרָה, like κράτος, while referring originally to bodily strength, soon abandons this restricted notion, and passes into the broader conception of self-asserting might, rule, or lordship,—from power to might, from δύναμις to δυναστεία. This last, accordingly, is its most frequent rendering in the Septuagint. Hence גְּבוּרָה becomes pre-eminently the designation of divine, or royal autocratic power, which is able to execute its purposes, and to vindicate itself against opposition. In post-biblical Hebrew God himself is called simply הַגְּבוּרָה, the Almighty, whose creative and sustaining power is manifested throughout the universe (cf. Levy's Neu-hebr. u. chald. Wörterb.). Traces of this usage are found even in the New Testament, as in Matt. XXVI., 24. The use of the plural גְּבוּרוֹת, like the Syr. ܡܠܚܬܐ to designate the mighty works of God, or miracles in their positive aspect, follows naturally from preceding usages.

Unlike גְּבוּרָה, which in every signification points to the manifestation of power, כֹּחַ represents power as quiescent, latent. The former is dynamic and extensive, the latter static and intensive. This conception springs doubtless from the primary meaning *juicy, marrowy* (Fürst), hence full of life, and of the robust strength which accompanies fullness and freshness of life. Thus the Psalmist (XXII., 16) exclaims, "My strength, כֹּחַ, is dried up like a potsherd;" and Job (XXI., 24), enumerating evidences of strength, speaks of the breasts being full of milk, and the bones moistened with marrow. The proper equivalent of כֹּחַ, therefore, is strength, ισχύς, *robur*, inherent capacity of power, whether of body (Jud. XVI., 5, and so in most instances), or of mind (Prov. XXIV., 5, Dan. I., 5). Hence also the Rabbins designated the five senses of man כֹּחַ חַיָּיָה, and vegetative power as כֹּחַ צִמְיָה (Nork's Hebr., chald. u. rabbin. Wörterb.). These inward and outward aspects of power are clearly discriminated in 1 Chron. XXIX., 12. בִּידֶךָ כֹּחַ וְגִבּוֹרָה (and also in Septuagint *ισχύς κ. δυναστεία* and in the Vulg. *virtus et potentia*), where כֹּחַ covers merely the idea of passive, indwelling power, and גְּבוּרָה conveys the notion of sovereign power actively manifested in authority and dominion. Both terms are equally appropriate in denoting the almighty power of God, considered from different points of view. Even in such a passage as Jer. x., 12, where the creation of the earth is ascribed to the כֹּחַ of God, the reference is chiefly to that inherent omnipotence of which creation is the external evidence.

עַז, another term for power, is from עָזַר, of which the root עָז, Arab. عَز, has the primary meaning to make fast or secure. From this arises the kindred notion of strength; more especially strength divine (1 Chron. xvi., 11), human (Ezek. xxx., 6), or brute (Job xli. 22 [14]), employed for *offensive or defensive purposes*. As a fitting and frequent designation of divine power, it not only embraces כַּחַ and גְּבוּרָה in their inward and outward aspects of power, but adds to these its own peculiar shade of significance. עַז is not simply גְּבוּרָה, God's sovereign might, but this might actively enlisted in behalf of the poor and oppressed who cry unto him for help (Ps. lxxvi., 3); it is not simply כַּחַ, God's inherent strength, but this strength viewed as a secure refuge, an impregnable bulwark against every foe who threatens the welfare of God's people (Ps. xxviii., 7): Even in Ps. viii., 2 (3) עַז has the signification of bulwark, defense, which God has created out of the mouth of babes.

There is a number of words which, like גְּבוּרָה, derive their signification of power from the sense of tying fast, binding together, girding tightly. This meaning always proceeds from the primary idea of turning, encircling, winding. Hence these words, חֵיל, חֹזֶק, חִזְקָה, are to be distinguished from each other only as in actual usage they pass into various significations wherein the conception of power still remains central and controlling. Thus חֵיל, from חָלַל, develops its conception of power along the line of personal valor, considered of as something with which a man is tightly encircled, "Thou hast girded me with חֵיל," 2 Sam. xxii., 40. As womanly virtue corresponds to manly valour, each being considered a distinguishing characteristic, חֵיל becomes, moreover, the designation of virtue in woman, as it does of bravery in man. Like אֹזֶן it signifies also wealth, riches, viewing these not simply as material equivalents for energy expended, but, poetically, as acquisitions won by valorous enterprise, whether legitimate or illegitimate. It does not exclude the notion of forcible acquisition, as suggested by Delitzsch (Job xx., 15), for the word has no reference to the moral quality of the act by which the riches are obtained. That it points to acquisition by bold, successful ventures, rather than by the slow process of natural accumulation is indicated by the use of the phrase עָשָׂה חֵיל both in the sense of doing valiantly (Ps. lx., 14), and of getting wealth, (Deut. viii., 17, 18); cf. the English phrase "making money." Hence also the frequently recurring phrase גְּבוּרַת חֵיל.

חֹזֶק with its derivatives means properly to wind around tightly, as e. g. by throwing the arms about anything, whether for the purpose of holding it fast, or of holding it up; hence the exertion of power in seizing, or in supporting. It is used in Gen. xli., 51, to indicate the tight grip with which the famine held the land. In connection with a house or city it expresses the idea of holding up, repairing, fortifying that which is about to fall. It is also used figuratively to denote the act of holding up the weak hands, that is, making anyone courageous in the pursuit of any desired end. "Hence, in this way, its frequent connection with the heart, the physical heart of flesh and blood, the seat of animal and sentient vigor, or, if it is predicated of the heart in a more spiritual sense, it is as the supposed seat of emotions and desires, having ing no reference to the moral state of that heart, but only to its spiritual firmness in carrying out its purposes or impulses, good or bad. Nothing can be farther from the real meaning of this phrase [וַיְחֹזֶק יְהוָה אֶת-לֵב פִּרְעֹה],

as thus applied, than any idea of rendering hard or cruel what in itself, and without this, was mild and compassionate....It means the giving strength, firmness, tightness, to a cowardly heart whether that heart be morally good or bad. Here in the case of Pharaoh it was a base evil heart that God tightened, strengthened, hardened. It was the only way in which it could be made to reveal itself....It was as though there had been given to his base, cowardly spirit an invigorating *cordial*; that is an *heart-strengthener*." (Taylor Lewis in *Princeton Review*, March, 1883, pp. 187-188; an admirable exegesis of the above troublesome and often misunderstood passage.)

PIRKE ABOTH ; or, SAYINGS OF THE FATHERS.

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[What is included in brackets is by the translator].

CHAPTER I.

1. Moses¹ received the Law² on Mount Sinai³ and delivered⁴ it to Joshua⁵, and Joshua to the elders⁶, and the elders to the prophets⁷, and the prophets delivered it to the men of the Great Synagogue⁸. They said three things : be deliberate in judgment, and raise up many disciples, and make a fence about the law⁹.

* Dr. Pick has not translated all the "notes" published in Professor Strack's edition. Many of the "notes" in this edition are intended only as an aid in the study of the text. These and some others have been omitted for lack of space.—[Editor.]

¹ Lev. xxvi., 46.

² i. e., Both the written and unwritten law.

³ i. e., From God. In the Talmud we often meet with the phrase הכנה למשה מסיני [i. e., a rule according to Moses from Sinai.] *Eduyoth* viii., 7; *Jadayim* iv., 3.

⁴ From מסר tradere, transmit, comp. v., 8; from this is derived מסורת tradition, especially the tradition respecting the explanation of the Bible, the oral law, iii., 13. Comp. *Matth.* xv., 2, παράδοσις τῶν πρεσβυτέρων. The word came also to denote the tradition concerning the text of the Bible, Massora.

⁵ *Josh.* i., 7. *Numb.* xxvii., 18-21.

⁶ *Josh.* xxiv., 31 [*Judg.* ii., 7].

⁷ *Jer.* vii., 25.

⁸ According to tradition an assembly which convened after the return from Babylonia, which for a long time decided over all legal (religious) matters. See *Neh.*, ix., 10. Comp. *Joh.* Eberh. Rau, *Diatribe de Synagoga Magna*, Utrecht 1727; C. Aurivillius, *Dissertationes* (ed. J. D. Michaelis), Goett. and Leip. 1790, p. 139-160; A. Th. Hartmann, *Die Verbindung des Alten Testaments mit dem Neuen*, Hamburg, 1831, p. 120-166; Abr. Kuenen, *Over de mannen der groote Synagoge*, Amst. 1876; [D. Hoffman, *Ueber die Maenner der grossen Versammlung* in *Magazin fuer die Wissenschaft des Judenthums*, Berlin, 1883, p. 45 sq.]. The legal traditions, it is true, were preserved by the scribes, but also further developed.

⁹ [Mr. Westcott, in quoting this sentence, remarks: "The difficulty of social and national life, the conflicting interests of ruler and subject, the anxious effort to realize in practice the integrity of state and citizen, when both were imperilled by foreign supremacy, are attested by the *first command*, which could never have occupied such a space in the land of a settled government and certain independence. The *second command* points to the true source of strength in an age of transition and conflict. The evils of doubt and dissension are best removed by the extended knowledge of the principles embodied in the state. In proportion as the different classes of the Jewish people were instructed in the writings of Moses and the prophets, priestly usurpation on the one hand, and popular defection on the other, became impossible. The *third command* alone

2. Simeon the Just was the one of the last men of the Great Synagogue. He used to say: The world exists by virtue of three things—the law,¹ the service,² and the acts of benevolence.³

3. Antigonus of Sacho⁴ received the tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving reward, but be ye like servants who serve the master not for the sake of receiving reward, and let the fear of Heaven⁵ be upon you.

4. José, the son of Joëzer of Zereda, and José, the son of Jochanan of Jerusa-

contains the warning of the coming end. The fence was necessary, because the law was not only fixed, but dying. Religion already seemed capable of being defined by rule, duty had ceased to be infinite. Stern uprightness, devotion to the law, scrupulous ritualism,—all springing from a heroic faith and tending to a lifeless superstition,—such were the characteristics of the city which, on the frontier of the East, awaited with undaunted courage the approach of the conquering hosts of Alexander." (*Introduction to the Study of the Gospels*, Boston, p. 81). More interesting, however, is the remark of the late Dean Stanley on this sentence: "But there is one traditional saying ascribed to the great Synagogue which must surely have come from an early stage in the history of the scribes, and which well illustrates the disease, to which as to a parasitical plant, the order itself, and all the branches into which it has grown, has been subject. It resembles in form the famous mediæval motto for the guidance of conventual ambition, although it is more serious in spirit. 'Be circumspect in judging—make many disciples—make a hedge around the law.' Nothing could be less like the impetuosity, the simplicity, or the openness of Ezra than any of these three precepts. But the one which in each succeeding generation predominated more and more was the last: 'Make a hedge about the law.' To build up elaborate explanations, thorny obstructions, subtle evasions, enormous developments, was the labor of the later Jewish scribes, till the Pentateuch was buried beneath the Mishna, and the Mishna beneath the Gemara. To make hedges round the the Koran has been, though not perhaps, in equally disproportioned manner, the aim of the schools of El-Azas and Cordova, and of the successive Fetuahs of the Sheyks-el-Islam. To erect hedges round the Gospel has been the effort, happily not continuous or uniform, of large and dominant sections of the scribes of Christianity, and the words of its Founder have well-nigh disappeared behind the successive trenchments, and fences, and outposts, and counterworks of councils, and synods, and popes, and anti-popes, and sums of Theology and of Saving Doctrine, of Confessions of Faith and Schemes of Salvation,—and the world has again and again sighed for one who would once more speak with the authority of self-condemning Truth and 'not as the scribes' (Matt. vii., 29). A distinguished Jewish Rabbi of this century, in a striking and pathetic passage on this crisis in the history of the nation, contrasts the prospect of the course which Ezekiel and Isaiah had indicated with that which was adopted by Ezra, and sums up his reflections with the remark that: "Had the spirit been preserved instead of the letter, the substance instead of the form, then Judaism might have been spared the necessity of Christianity." (Herzfeld ii., 32-36). But we in like manner say that, had the scribes of the Christian Church retained more of the genius of the Hebrew prophets, Christianity in its turn would have been spared what has too often been a return to Judaism, and it was in the perception of the superiority of the Prophet to the Scribe that its original force and unique excellence have consisted." (*Lectures on the History of the Jewish Church*, iii., p. 165 sq., New York, 1877.)]

1 *Treatise Nedarim* fol. 32, col. 2: Great is the Thora; for if it were not given, heaven and earth would not exist; comp. Jer. xxxiii.; 25.

2 *Abhodha*, i. e., sacrificial service. After the destruction of the Temple עבודה is also used to denote "prayer."

3 Comp. *Sueca* fol. 49, col. 2: In the three particulars is benevolence (נְמִילוּת חֲסִדִּים) superior to alms giving (צַדִּיקָה): the latter is only the bestowal of money, but benevolence can be exercised by personal service as well. Alms can only be given to the poor, but benevolence can be shown to the rich equally as well. Alms are confined to the living, but benevolence may be extended to the dead as well as to the living.

4 A name of two cities in Judea.

5 Meton. = God. Comp. iv., 12: שֵׁם שָׁמַיִם the name of God, i., 11, iv., 4b, שֵׁם for God's sake without selfish motive, ii., 2, 12; iv., 11, v., 17.—Dan. iv., 23; Matt. xxi., 25, Comp., also Lev. xxiv., 11.

lem,¹ received the tradition from them. José, the son of Joëzer of Zereda,² said³: let my house be a meeting-place⁴ for the sages, and dust thyself⁵ with the dust of their feet and drink in their words thirstingly.⁶

5. José, the son of Jochanan of Jerusalem, said: Let thy house be wide open,⁷ and let the poor be the sons of thy household and indulge not much in conversation⁸ with a woman.⁹ (They said¹⁰ this with reference to one's own wife, how much more¹¹ with the neighbor's wife). (Hence the sages said¹²: Whoever indulges much in conversation with a woman, causes evil to himself,¹³ and neglects the study of the law, and his end¹⁴ is that he becomes an heir of gehenna).¹⁵

6. Joshua the son of Perachiah and Nithai of Arbela, received from them (by tradition). Joshua, the son of Perachiah, said: Get for thyself a teacher¹⁶; win for thyself a companion and judge every one charitably.

7. Nithai¹⁷ of Arbela¹⁸ said: Keep aloof from a wicked neighbor,¹⁹ and attach

1 With these two sages the so-called pairs (תוגות) commence, (cf. beside our passage 6, 8, 10, 12), of whom, according to tradition, the first was president, the second the vice-president of the Great Synagogue. Against the correctness of this tradition see Abr. Kuenen, *Verslagen en mededeelingen der Koninkl. Akademie van Wetenschappen, Afdeling Letterkunde, Decl. x.*, 1866, p. 141-147, and E. Schuerer, *Neutestam. Zeitgeschichte*, p. 410-413; for it D. Hoffmann, *Der oberste Gerichtshof in der Stadt des Heilighums* (Jahresbericht des Rabbiner-Seminars fuer das orthodoxe Judenthum pro 5638 (1877-78, Berlin). The first pair probably flourished towards the middle of the second pre-Christian century, the last a few decades before the commencement of the Christian era.

2 Zereda, comp. 1 Kings, xi., 26; 2 Chron. iv., 17.

3 The first pair received the tradition not from Antigonus, but from them, i. e., the disciples of Antigonus. Between Antigonus and the first pair there is a gap.

4 A house of meeting, more especially the house of study, where the sages met.

5 "Dust thyself" (denominative of כָּפַךְ dust), i. e., sit down at their feet. Comp. v., 15; also Aboth R. Nathan vi.: When a sage enters a city, think not that you will not need him, but sit before him on the ground and receive every word of his with fervor and reverence. Mark x., 39, cf. Acts. xxii., 3, ἐγὼ ἐμὴ ἀντὶ Ἰουδαίος . . . παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος.

6 Other reading בְּצִנְיָה (Jer. ii., 25). A comparison of the bathing with water as i., 11, Jer. Hagiga i., 1, two rabbis say to Rabbi Joshua: we are all thy disciples and drink of thy water.

7 Wide open, comp. חֲרִין room, Gen. xxxii., 17,—Aboth Rabbi Nathan vii., we read of Job that his house had a door on each side, so that the traveller could enter everywhere.

8 שִׁיחָה (biblical), thought, pious meditation; in later Hebrew; talk, gossip, comp. iii., 10 b, vi., 5.

9 In the Beraitha *Nedarim* 20a it is added as a reason: because you commit at last adultery. This closes Jose's maxim. Of the two following glosses, the second is the older one.

10 אֲכַרְוּ, the plural with reference to the following חֲכָמִים.

11 Lit. light and heavy; comp. also vi., 3, a talmudic formula to express the inferences a minori ad majus and vice versa. Biblical אֶף כִּי.

12 With this phrase here (as in Thanna de-be Elijah, init.) the book Ecclus. ix., 9 sq. is quoted. [The disciples of Christ marvelled that he talked with a woman. John iv., 27].

13 בעצם היום הזה later Hebrew to denote the refl. pronoun: ii., 3, 4, 7, 13 and often (Bbl. היום הזה).

14 עתיד and כֹּף (see iii., 1;) express not simply the future, but denote the full certainty that something takes place. כֹּף is generally followed by ל with the infin.: ii., 4 (he will at last be heard).

15 Josh. xv., 8. In the Targumins and Talmuds it denotes the abode of the damned, γέννα, also 5, 19. The opposite is עֵרֶן גֵּן, παράδεισος, see v., 20.

16 רב teacher (cf. i., 16). [It was regarded as a great honor to call oneself a scholar of a celebrated rabbi; comp. Acts xxii., 3.]

17 Besides here also mentioned Hagiga ii., 2. Cod. Cambr. reads in both passages Matthal, so also the Jerusalem Talmud and a Frankfurt Siddur [i. e. prayer-book] of the year 1306. Nithai is abbreviated from Nethanja.

18 Macc. ix., 2, now Irbid.

19 Comp ii., 9 [comp. i. Cor. xv., 33].

not thyself to a wicked man, and do not think thyself exempt¹ from punishment².

8. Judah the son of Tabbai and Simeon the son of Shebach received from them (by tradition). Judah, the son of Tabbai said: Consider not thyself as the arranger³ of the law; and when litigants⁴ stand before thee, let them be in thine eyes as if they be guilty; but when they have been dismissed⁵ from thy presence let them be in thine eyes as innocent⁶ when they have accepted the sentence.

9. Simon, the son of Shetach, said: Be a most⁷ searching examiner of witnesses, and be cautious⁸ in thy words, lest⁹ from them they might learn to falsify.

10. Shemayah and Abtalion received by tradition from them. Shemayah said: Love work,¹⁰ hate rabbiship¹¹, and make not thyself known to the government.¹²

11. Abtalion said: Ye sages be on your guard with respect to your words, lest you become amenable to captivity, and be exiled to a place of evil watert, and the disciples who come after you may drink of the same and die, whereby the name of God may would be blasphemed.

12. Hillel and Shammai received by tradition from them. Hillel said: Be of the disciples of Aaron, he loved peace, and pursued peace, he loved mankind,¹³ and brought them into proximity with the law.

13. He used to say: Whoever strives for a name of eminence, loses his name¹⁴; he who increases not, decreases,¹⁵ and he who learns not, is worthy of death¹⁶;

¹ יָאֵשׁ, Bbl. נואש despair, later Hebr. Hithp. 1, despair Sanhedrin 97 a; 2, to relinquish the thought in something; here and Seder Olam Rabba 28: Whosoever enjoys prosperity, let him not relinquish the thought in misfortune (אֵל יִיאֵשׁ), and whosoever is in misfortune, let him not relinquish the thought in prosperity.

² פָּרַע Bbl. redeem, postbibl. to pay. נִפְרַע to make oneself paid, iii., 16, here punish מִן iv., 4b v., 1; פֹּרֵעַ he that pays, punishes, chastises; פֹּרֵעַנוֹת especially of divine punishment, here iv., 11. Plur. v., 8.

³ עֵרַךְ verba struere, מִשְׁפָּט Job xiii., 18, here with personal object: let the law take its own course. Comp. also iv., 5.

⁴ Litigants. בֵּעַל דִּין iv., 22, plaintiff.

⁵ נִפְטָר to depart, e. g. also Toma i., 5. פְּטִירָה departure, demise, vi., 9 b.

⁶ זָכִי innocent; opposite is חַיִּב. The plural is formed like רִשְׁאִין iv., 8.

⁷ מְרַבֵּה conjug. periphrastic to denote, what should always be done.

⁸ Careful, ii., 1, 3, 10, 13. iv., 13a; comp. Bibl. הִזְהִיר, הִזְהִיר and Ezra iv., 22 זָהִיר.

⁹ Lest = μήποτε, ne forte i., 11.

¹⁰ [The most excellent rabbis worked at a trade], comp. Acts xviii., 3; xx., 34; 1 Thess. ii., 9: 2 Thess. iii., 8. 1 Cor. iv., 12. Interesting is the agreement of Eph. iv. 28: ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω with Kiddushin fol. 29, col. 1: he that teaches not his son a trade is like bringing him up to stealing.—Franz Delitzsch, *Jud. Handwerkerleben zur Zeit Jesu*, 3 ed. Erlangen 1879 [Engl. transl. by B. Pick, New York 1883 under the title: *Jewish Artisan Life*]. S. Meyer, *Arbeit und Handwerk im Talmud*, Berlin 1878.

¹¹ Rather dominion.—Pesakim 87 b: "Woe to dominion, for it kills those who have it."

¹² government (as ii., 3), related with רָאשׁ; רִשְׁיוֹת, permission, iii., 15.—Com. Prov. xxv., 6.

¹³ בְּרִיָּה creature, usually in plur., comp. ii., 11; iii., 10 a; iv., 1.6; vi., 1; mostly men in relation to God, men also without reference to this relationship. Mark xvi., 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

¹⁴ [Comp. Matt. xxiii., 12].

¹⁵ [Comp. Matt. xiii., 12].

¹⁶ חַיִּב guilty. הִתְחַיֵּב to become guilty, iii., 4, 8. [Comp. Ecclus. xxx., 13. A German proverb says:

and he who makes use of the crown (of the law for his own end) shall perish.¹

14. He said moreover: If I am not for myself, who will be for me? And when I am not for myself, what am I? and if not at present, when then?

15. Shammas² said: Make thy study of the law fixed; speak little but do much,³ and receive everyone with a pleasant face.

16. ⁴Rabban⁵ Gamaliel said: Obtain for thyself a teacher and be quit of doubt,⁶ and do not indulge too much in titling by conjecture.⁷

17. Simeon his son said: All my days have I been brought up among wise men, and never found anything better for man⁸ than silence; and the study⁹ is not the principal thing¹⁰ but the practice¹¹; and whoever indulges in much talking causes sin.¹²

19. Rabban Simeon, the son of Gamaliel, said: The direction of the world depends upon three things, viz.: on truth and on justice and on peace, for it is said¹³: "Truth and judgment of peace judge ye in your gates.

HEBREW CHIROGRAPHY.

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We speak of the modern practice of the art. Accuracy and speed are two valued qualities for which every writer of Hebrew naturally strives. It is not out of place to add beauty also if it can be had without too great expense of time. The nice distinctions to be observed in the formation of certain letters have perplexed many and perhaps disheartened some. Let all such be of good cheer, there is a right way to do even this, and, as usually, the right way is the easier. The He-

Idleness is the root of all evil, and an idle brain is the devil's workshop. Seneca says Epist. 82, 3: *otium sine litteris mors est et hominis vivi sepultura*].

¹ It was prohibited to receive any payment for instruction in the law. Comp. *Nedarim* fol 62, col. 1; *Baba Bathra* fol. 8, col. 1.

² This name already occurs. 1 Chron. ii., 28, 44.

³ This is illustrated *Baba Mezia* fol. 87 col. 1 by an example of Abraham, who offered the three men a morsel of bread (Gen. xviii., 5) but afterwards brought the best that he had.

⁴ §§ i., 16—ii., 7 are later additions. ii., 8 immediately follows i., 15

⁵ The preceding sages without any title. No title was the highest degree. Rabban (here for the first time) is more than Rabbi and Rab.

⁶ [Comp. Jas. i., 6].

⁷ ^{אומך} conjecture. The heave-offering, theruma, was given ^{באומך} Menachoth fol. 54 col. 2, i.e., it was not necessary to measure off exactly the 50th part. Leusden remarks correctly: Ne dato saepius decimas ex conjectura, vel minus dando vel plus. Si minus dederis, avarus judicaberis et peccabis: plus dando vel prodigus habebis vel hypocrita.

⁸ גוף (α) body, (β) person, iv., 6; similar here where it is best to translate "man;" (γ) essence main thing, thus, iii., 18 גופי הלכות main halachoth, essential doctrines, v., 8 שבעה גופי עברה seven main sins.

⁹ Study, investigation (2 Chron. xiii., 22; xxiv., 87 signification doubtful). ביתה מדרש, v., 12 house of study [college].

¹⁰ עקר (α), root = שרש, (β) basis, the essential thing.

¹¹ [Comp. Rom. ii., 13; 1 Cor., iv., 20; Jas. i., 23.]

¹² Comp. Prov. x., 19.

¹³ Zech. viii., 16. According to the best witnesses this quotation is a later edition.—שנאמר is used in quotations ii., 9; iii., 2 and often. Other forms see under iii., 7a.

brew letters are written from left to right, and shaded horizontally instead of perpendicularly as in English. The Hebrew stylus was a square cornered instrument, most easily imitated in our hands by a "stub" or engrossing pen. (Spencerian, Gothic, No. 22 is excellent.) This pen should be held between the first and second fingers at an angle of 45 degrees with the hand, so as to present its widest surface to the horizontal stroke. As a general rule each letter requires two strokes for its completion, except those obviously made with one stroke, and ך, ם and ן, which require three.

As a general rule also, all the letters are made by beginning with the upper stroke, but it is important to note certain exceptions. If it is impossible to shade Hebrew letters correctly and rapidly in the usual manner of holding a pen, it is equally impossible to construct these exceptional letters readily and well unless we make the lower stroke first. These letters are similar to others which precede them alphabetically, and were probably constructed by a reversed mode of formation to produce distinctive features. They are ך, ם, ן, ם and ן.

The cleavage of stone, the yielding of wax or clay and the flow of ink naturally produce bold lines and sharp angles when two lines are brought together at right angles, as in the cases where the upper stroke is made first. When the lower stroke is made first the termination of the line is in the direction from which the complementary line is expected and accordingly weak and uncertain. This law is clearly illustrated in the letters ך and ם which are otherwise precisely alike. In the case of ן and ן it is to be observed that in addition to this tendency, the downward stroke when made first glides past the point of junction, an accident which would be avoided in the reversed mode of construction. The distinction between ך and ך is of a similar nature, the former being composed of two strokes and the latter of but one.

ן can not be perfectly formed in less than two strokes, and ם is swiftly and accurately formed only by producing a character like the right hand portion of ם and afterward adding as a third stroke a ' on the left shoulder. ן is distinguished from ן as much by its being composed of two strokes instead of three, as by its foot at the base of the left line.

ם is exactly like ם with the addition of the distinctive mark, and the practised eye distinguishes it from ם quite as much by its reversed formation as by its distinctive sign.

◀GENERAL NOTES.▶

The Accentuation of the Three Poetical Books.—The questions have often been asked, Why the three (so-called) Poetical Books—Psalms, Proverbs, and Job—have a different accentuation from the twenty-one Prose Books; and again, why—if there was to be a distinction—the poetical accentuation should have been *confined* to the three books above-named, when there are other books which, if their poetical character be regarded, seem equally to claim it. There was clearly no *necessity* for any distinction at all, for we find the same portions Pss. XVIII. and cv. 1-15, at one time marked with the poetical, and at another (see 2 Sam. XXII., and 1 Chron. XVI. 8-22) with the prose

accents; and in the Babylonian system of punctuation, Psalms, Proverbs, and Job were accented in the same way as the other books. We have then to do with a refinement peculiar to the Palestinian synagogues and schools,—a refinement (as it would seem) of a purely *musical* character. At least, we find the melody much more frequently interfering with the rules of the accentuation, as fixed by the logical or grammatical construction of the verse, than in the other books. The idea seems to have been to compensate for *the shortness of the verses* (which is a marked characteristic of the greater part of these books) by a finer and fuller, more artificial and impressive, melody. For the Psalms a peculiar melody was suitable enough, and it may not have been inappropriate when applied to the brief and pregnant verses of Job and Proverbs.

When and by whom this improvement in the cantillation of the synagogue was introduced, we are unable to say. By the help of the Talmud we can trace the accents to the first centuries of the Christian era; but the Talmud (Palestinian as well as Babylonian) gives no hint as to any variation in the accentuation of the several books. The *argumentum e silentio* may perhaps be allowed its weight here, particularly as Jerome also does not allude to having heard from his Jewish teacher a particular mode of reading for the three books, although he draws special attention to their other peculiarities,—metre (as it seemed to him) and stichical division in the writing. Moreover, if this accentuation had been due to an *early* tradition, we should expect to find it represented in the Babylonian system of punctuation. I venture therefore to think that it had its origin in a comparatively recent period, the *terminus a quo* being the early part of the fifth century, at which time the Palestinian Talmud had been closed, and Jerome was dead; and that *ad quem*, the close of the seventh century, when, in all probability written signs were first employed for the accents. It would not, on account of this its later origin, lose its interest for us, because it would still represent the traditional division and interpretation of the text.—*Wickes, in a Treatise on the Accentuation of the Poetical Books.*

Michaelis on Oriental Study.—"Divines, therefore, who confine their studies to the Greek Testament, and, without learning the Oriental languages, aspire to the title of Theologians, lead not only themselves into error, but those to whom they undertake to communicate instruction; and I may venture to affirm that no man is capable of understanding the New Testament, unless to an acquaintance with the Greek, he joins a knowledge of at least Hebrew, Syriac, and Rabbinic."

"Those who have neither opportunity nor abilities to acquire sufficient knowledge to investigate for themselves, must at least be in possession of so much as is requisite to profit from the learned labors of others, and to apply those treasures of Grecian and Oriental Literature, which their predecessors have presented to their hands. But a man unacquainted with the Septuagint, and the classic authors, can form no judgment of the critical remarks which have been made on the language of the Old Testament,....."

In short, he can see only with foreign eyes, and believe on the authority of others; but he can have no conviction himself, a conviction, without which no man should presume to preach the Gospel, even to a country congregation."—*Marsh's Michaelis, Vol. I. Sec. XIII.*

The above which I came upon accidentally ought to be impressed upon every student who desires a dispensation from Hebrew.

G. C. TANNER.

צָרָה in later Hebrew. The word which has obtained currency among the Jews for "charity" or rather "alms," is the Hebrew word **צָרָה**. Throughout the Old Testament this word signifies "justice" or "righteousness," its Greek equivalent being *δικαιοσύνη*; but in several instances—eight in all—the version of the Septuagint has rendered the word by *ἐλεημοσύνη*, "mercy" or "benevolence," thus showing that among the Hellenistic or Alexandrian Jews the popular acception of **צָרָה** had already gained ground. In Rabbinical writings the term **צָרָה** is only used in the signification of "benevolence" or "charitable gifts." The transition from the meaning of righteousness to that of "benevolence," and from the abstract noun to the concrete signification of "alms" is curious, and it deserves to be noted that our own word "alms" is a descendant of *ἐλεημοσύνη*, the first signification of which is the abstract idea of "pity" or "mercy."—*Dr. Sigismund Louis, in Transactions of the Society of Biblical Archæology, Vol. VIII.*

Two Epigrams by Aben Ezra.—

I.

(The poet complains about the the unhappy course of his life.)

נָטוּ בְמַהְלָכִי לְמוֹלַדְתִּי	גִּלְגַּל וּמִזֻּלוֹת בְּמַעֲמָדִי
לֹא יֶאֱסֹף שְׁמִי עַד־מוֹתִי	אִם יִהְיוּ נִרוֹת סְחוּרוֹתִי
כִּי עֲתוּנִי כּוֹכְבֵי שָׁמַיִם	אֵינֶנִּי לְהַצְלִיחַ וְלֹא אוֹכֵל
לֹא יִגְעוֹן אִישִׁים כָּל יְמֵי	לֹא אֶהְיֶה סוֹתֵר בְּתַכְרִיכֵי

II.

Whatever happens to man—be it joyful or sad—is of a fleeting character. Let us therefore keep the even tenor of our mind.)

כִּי יִלְדִי יוֹם לֹא יִרְגֵּעוּ	מִיִּלְדִי יוֹם אֵל תִּבְהַל
גַּם אֵל תַּחַת אִם יִרְעוּ	אֵל תִּשְׁמַח בָּם אִם יִטִּיבוּ
כֹּאשֶׁר יִחַנוּ כֵּן יִסְעוּ	כִּי הַטּוֹבוֹת גַּם הָרָעוֹת

➤EDITORIAL NOTES.◀

The Intermediate Syllable.—In reply to a question concerning the *Intermediate Syllable* referred to Dr. B. Felsenthal, and Mr. Benjamin Douglass, these gentlemen have kindly sent scholarly and valuable papers. There have been received also two other papers called forth by the article on this subject in the last issue. Because these papers are all quite long, and because so large a portion of the space of the preceding number was given to this topic, it has been deemed wise to delay somewhat the publication of additional matter in this line. It is believed that the subject is one of real importance, that to overlook or disregard it is to neglect a principle recognized by the Massoretic punctators in every verse, that the differences of opinion concerning it are due chiefly to the lack of clear and definite expression in its discussion. Now would it not be well for those engaged in teaching Hebrew to know the opinions and practice of each other in reference to this point? Will not professors and instructors kindly answer the following questions, and allow the publication of the same in the next HEBRAICA?

(1) Is the so-called *Intermediate* syllable to be recognized? If so, on what grounds?

(2) Is it worth while to attempt an explanation of its character and occurrence, to those who have been studying the language but for a short time? If so, in what manner?

(3) Of the names *intermediate*, *half-open*, *slight*, which is to be preferred? If none of these are acceptable, what may be suggested?

Let us have a *Symposium*, on the subject of the "Intermediate Syllable."

Hebrew Studies in Vanderbilt University.—From a statement prepared, at our request, by Prof. T. J. Dodd, we learn the following facts in reference to the study of Hebrew at Vanderbilt University.

(1) The course of study covers a period of three years, all of which time is occupied with the study of Hebrew, in the same sense in which these words would be used of the Greek or Latin. (2) Regarding the method which teaches inflections, meanings and written forms all at the same time, as contrary to nature, and as tending to confuse, Prof. Dodd teaches, largely by the *viva voce* process, the pronunciation, meanings and inflections of words of various parts of speech, and the leading peculiarities of syntax, *before any use is made of the printed text*. (3) When a large amount of this preparatory work has been performed, the alphabet, together with all the signs needed in pronunciation, is learned, and then a book containing lists of verbs and nouns is placed in the student's hand, from which he is drilled in the *written forms* of words whose pronunciation, meaning and inflection he has already learned. At the same time the more important sections of Green's grammar are marked out, to be learned by private study. (4) Students are encouraged to ask, and are themselves asked, all manner of questions, and in the elucidations of the text given day by day, the student is taken through quite a comprehensive course of Biblical Archæology and Hermeneutics, though no text-book is employed and no time is *nominally* devoted to these subjects. Believing this entire subject of Hermeneutics to be involved in a thorough knowledge of the Hebrew language, the professor teaches his students that the word of God in the language in which it is written is its own best interpreter, and that all formal principles of Hermeneutics, aside from the laws and usages of the Sacred Tongue are to be regarded with suspicion. (5) The students of Hebrew, with a few exceptions, take their meals at a common table, and so far as practicable put into use the Hebrew learned in the class-room. This the professor encourages them to do, believing, as he does, that notwithstanding the blunders made, there will be advance, and that the mere repetition of such words as they know, will contribute largely to a mastery of the language.

The work, as thus pursued, is said to arouse great interest. And while a large portion of the class-room work is thus given to exercises of a purely practical character, the study of the grammar of the language is kept up assiduously during the three years.

We invite the attention of students and instructors of Hebrew to these points, believing that by the study of each other's methods, we may be profited. Lack of space forbids a fuller statement. But sufficient has been mentioned to indicate the main characteristics of the work as carried on in this flourishing University of the South.

A Pastor's Testimony.—From a most devoted and hard working pastor in West Virginia come these words: "I have not abandoned the study of Hebrew, but for some time past I have been obliged to take it in homœopathic doses. Let me add my name to the list of those who advocate the introduction of Hebrew into the College curriculum. Nor would I have it optional with those who have the ministry in view. If our Theological Seminaries would make some knowledge of Hebrew a requirement for entrance to the best advantage, I believe they would do their students and the cause of the Gospel a favor."

The matter stands thus: If men are to be expected to continue the study of the Old Testament in the original, after entering upon the active work of the ministry, they must, beforehand, have received such a knowledge of the original as will enable them to do this with some ease. The time allotted to the study of Hebrew is not, in most cases, sufficient to accomplish this thing. Either the study should not be taken up, or, it must receive more time in the Seminary, or men must have some knowledge of Hebrew when they enter the Seminary. There is no option. One of these courses must be followed. While we believe thoroughly, that there are some men, called to preach the Gospel, whom God never intended should study Hebrew, and that for these men opportunity for the careful study of the Scriptures in English must be afforded, we would regret to see the course pursued by one of our *Eastern* seminaries generally adopted. To place men who do not study Hebrew, on equal footing with men who do study it, to say virtually, it is a matter of small moment whether or not this language is studied, means a lowering of the standard of scholarship in any seminary in which such action is taken. There may, of course, be special reasons why this should be done, but unless they are made public, they cannot be considered. Such a step is a most serious blow to the interests of the highest and best Biblical study. Let men begin this study in College, and let them enter the Seminary with a knowledge of Hebrew, as well as with a knowledge of Greek. This is the opinion of thousands of clergymen who, to-day, realize, as those just entering the ministry do not realize, the value of such knowledge as an aid in the intelligent study of God's word.

The introduction of Hebrew into Colleges will come. It is only a question of time and work. Shall not those who favor such a step unite in an effort to bring it about?

Hebrew Study in the Junior Vacation.—"To begin a second year of the study of Hebrew with nothing lost of what was gained in the first; especially, to begin it with an enlarged vocabulary and greater facility in resolving grammatical forms, may make all the difference between success and failure in acquiring the language."

These are the introductory words of the preface to a volume containing the Hebrew text of 1 Samuel, together with a complete vocabulary of the book, prepared by Rev. A. S. Carrier, under the auspices of Dr. E. C. Bissell, of the Hartford Theological Seminary, and Professor C. R. Brown, of Newton Theological Institution. The volume is intended merely for private circulation. Is not the suggestion here made a most forcible one? Has it not been said, and with truth, that theological students know less *Hebrew* at the end of the Middle than at the end of the Junior year, and still less at the end of the Senior year? But how can this be explained? Because grammatical drill and the direct application of

grammatical principles stop short at the end of the junior year. But if a student who has just finished the work of the Junior year, during the interval between the first and second years of his seminary course, will set himself to read carefully and critically one of the Books of Samuel, or of Kings, and will in this study make out with exactness the place of each verbal form, at the same time making his own, so far as possible, the vocabulary of the book, in how much better condition he will be to do satisfactorily the higher and more important work of the Middle year. Is this not a thing to be done by every man who desires to make the most of himself in this department of study? Is it not a course to be urged by professors of Hebrew upon their students?

QUESTIONS AND ANSWERS.

1. At what (approximate) date did the use of *final* forms of letters, viz., Kăph, Mêm, Nûn, etc. begin to obtain with writers of Hebrew?

The final letters כ, מ, נ, ך, ם, ן seem to have been in use among the Jews ever since they changed their old original alphabet for כתב אשורי, "the Assyrian alphabet." The oldest Hebrew MSS. have these final letters; so have the oldest inscriptions upon gravestones,—and gravestones have been found in the Crimea whose inscriptions, if they are genuine, date back to the first Christian century. The Talmud also knows the peculiar final letters, and says that they were originated by the prophets. See Sabbath fol. 104a מנצפ"ך צפ"ם אמרו.

2. When were the final letters first used to express numeral signs above four hundred?

As numeral signs the final letters appear mostly, if not exclusively, in the Masorah. I do not call to memory any instance from Talmudic, Midrashic, or late Rabbinic literature, in which the final letters are used to indicate numbers above four hundred. As an example of the Massoretic use of the final letters there may be cited the note at the end of Genesis, where it is stated that the book of Genesis contains 1534 verses, א"ך ל"ד סימן; as also the note at the end of Leviticus, where the number of verses is given as 849, נט"ף.

3. Would their numerical value be regarded as the same as that of the usual form in "Gematria," or the Rabbinical method of giving the "number" of a word?

In almost all statements, Massoretic statements excepted, the final letters have the same numerical values as the usual corresponding forms, e. g., in chronograms, on the title pages of Hebrew books, etc., in Gematriyaoth, and similar methods by which the "number" of a word is given. It is possible that a few exceptions from this rule may be found, but they will be few.

[For the answers to these questions we are indebted to Dr. B. Felsenthal, Chicago].

➤BOOK NOTICES.◀

TURPIE'S CHALDEE MANUAL.*

This is the second of a proposed series of *twelve* manuals for Oriental languages by the *same author*. It is, as the author says in the preface, a collection of material "suitable for his purpose," taken from various grammars, and does not claim to be an original work. The neatness and beauty of the typography strike the eye, as, indeed, do all the works of the publishers. The make-up consists of Preface, Contents and Introduction, 23 pp., Elements and Parts of Speech, 91 pp., Syntax 53 pp., and *Errata* 2 pp., and Chrestomathy with vocabulary 52 pp. Of the body of the work, 22 sections (41 pp.) were carefully compared with the grammars of Winer, Riggs and Petermann, and the sources of each section noted. The author's plan, as revealed by this process, may be shown by illustration; e. g., Introduction p. XIX, Note 2 ($\frac{1}{2}$ p.) is taken bodily from Winer; pp. XXI and XXII, Note 1 ($1\frac{1}{2}$ pp.) is taken bodily from the introduction to Riggs' Chrestomathy. Again §6, p. 5, (8) is throughout from Riggs, p. 6, (9) is from Riggs, where an apparent attempt at improvement, simply confuses Transposition and Assimilation; (10) is a literal translation from the Latin of Petermann; (11) is a compound of Riggs and Petermann; p. 7, (12) and (13) are translations bodily from Petermann. Thus might be assigned the sources of almost every sentence in the remaining 21 sections. The statements of different authors follow each other, not always connected. In fact, they seem to lack the continuity, the living connection of thought characteristic of one who has digested and assimilated the matter into his own system of thought. "The verb has two tenses, Preter or Perfect, and Future or Aorist, but more rightly the Impf." Whatever this latter may mean, the term Fut. occurs throughout the treatment, as, indeed, it does in its sources.

The Syntax is a redeeming feature of the work, and worthy of some careful study, as being an exceptionally full treatment of the subject. The Chrestomathy, wisely, too, is made up of selections from *several* Targums, thus affording an excellent exercise for the student. The table of errata is certainly a reflection on the work of proof-reading, especially, when by actual counting, it is found that it does not contain one-half of the *avoidable* mistakes; this cannot fail to retard the usefulness of the book, since, if there is any grammar that should be as near as possible to perfect, that should be the Chaldee, so various, irregular, and confusing are its forms to a beginner.

The work then may be useful for its Syntax and Chrestomathy, and as a *compilation* (not a grammar) of three or four grammars. *A grammar cannot be a compilation*; it must have personality and continuity, order and scientific classification, concise statement of facts and principles, and an arrangement of these in a philosophical, pedagogical style for ready comprehension. The principles *must not be embodied* in a prose style, making prominent neither facts nor illustra-

* A Manual of Chaldee Language: containing a grammar of Biblical Chaldee and of the Targums, and a Chrestomathy, consisting of selections from the Targums with a vocabulary, by David McCalman Turpie, M. A., D. D., London: Williams and Norgate.

tions, tending rather to confusion than order. The *grammarian's* work is not to *compile* but to *classify* facts, and any other method is unworthy the efforts of a true scholar of to-day. It is to be hoped that a somewhat different plan will be followed in the remainder of the series, and thus render to linguistic science a real contribution.

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